

Wilbur M. Smith

THE PRESBYTERIAN CHURCH OF COATESVILLE  
COATESVILLE, PENNSYLVANIA

WILBUR M. SMITH, MINISTER  
MANSE: 359 EAST LINCOLN HIGHWAY

DEC 7 1931

Ans. \_\_\_\_\_

December 3, 1931

Dr. Robert E. Speer,  
New York City, New York.

My dear Dr. Speer:-

Thank you for your very gracious letter of November 30th, and for the pamphlet by Mr. Wheeler, which I had never seen before.

In my mind Dr. Robert E. Speer does not need to ask anyone in this country about works along any line related to Biblical interpretation or Church history, but, with this wholly undeserved compliment bestowed by one of such breadth and depth of scholarship, believe me I am going to try not to disappoint you. It will take a few days, but it will surely be attempted.

While in the Baptist Publication House in Philadelphia, some weeks ago, I accidentally came upon a doctoral dissertation: The Christology in the Apostolic Fathers, which looks exhaustive, at least, and, not a little suggestive. The imprint of the University of Chicago does not help one to approach it with much confidence, but, anyway, it is a splendid arrangement of the material. If I can get another copy, put this in your library (it is being mailed today); if not, keep it for months, or a year, as you have need of it.

Of course you know McGifferts' The God of the Early Christians, with its terrible misinterpretations of the Christology of the early Church -- but a book that, possibly, cannot be wholly ignored, in footnotes at least.

I read Philip Carrington's Christian Apologetics of the Second Century, ten years ago, when it first appeared, with, I believe, some disappointment. Looking at it today, however, I rather think it would be valuable for your particular field of investigation.

Before I plunge into the building of this bibliography, will you pardon me for asking a question: do you have in your library the exhaustive bibliography of Christology by Samuel Gardiner Ayres (1906), and the fifth edition (1923) of A. T. Robertson's Syllabus for New Testament Study? If you do not, I want to carefully turn their pages for relevant titles.

All the Hastings encyclopaedias are on your shelves, but, sometimes, even valuable articles in such works temporarily slip our memories, especially if they occur under titles we would not always think of, at once. May I dare refer to two, in the second volume of the Dictionary of Christ and the Gospels: (1) "Pre-Eminence of Christ", pp - 403-407;

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(2)

(2) "Christ in the Early Church", pp - 849-853; both of these carry brief bibliographies.

I believe you may want to read again the last chapter (Chapter VI) of Francis Younghusband's peculiar book, Mother World, in which he attempts to argue that we must look for another Christ to appear.

A book that quickened my own mind when it appeared in 1922, was F. W. Butler's Can We Dispense with Christianity? It touches on some of the problems of your lectures.

Do you regularly see the Expository Times? If you have missed some recent numbers, may I make reference to an article by John A. Irvine, in the issue of February, 1930, on, "Pagan Evangelism in the First Two Centuries".

It is dangerous to try to quote anything worth while to you, but I came last night, again, on Bishop Moule's wonderful words about the power of our Faith in its early days, and I just must put it in this letter. (It is from his Cathedral and University and Other Sermons, pp - 99,100)

"In the apostolic writings nothing is so wonderful, next to their development of the central glory of Redemption, the Person and Work of the incarnate, sacrificed, and risen Redeemer, as their presentation of the moral which sprung, at once and full grown, from the supreme and saving Fact of Christ----The Transcendent miracle of the Christ of God does but touch the earth, and lo! it gathers up all the preparatory ethics, heaven taught, yet partial, of law-given and prophets, and blends them into a doctrine of virtue entire and absolute, a law instinct with life, a morality which man may forever understand better and practice better, but will never transcend."

Do you know intimately Dr. Ernest Cushing Richardson, of Princeton? Undoubtedly you do. You will recall the exhaustive bibliography he published in 1887, covering the Ante-Nicene Fathers. If he has kept up his studies in this field, I have an idea he could be of wonderful help in some of your problems. But this does not mean you are to deprive me of the privilege of doing all I can in the next two weeks.

Your subjects are wonderful -- nothing less. One is quickened even by reading the theme sentences. I am tempted to go up to Princeton to hear them, when the time comes.

This letter is only a forerunner of what I hope may prove of some small help -- if but only the slightest, I would surely be delighted. You help all of us so much, so continuously -- it is a rare privilege, deeply

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(3)

appreciated, to contribute even a tiny bit to any work on which you are engaged.

Next Friday evening I am to give an address at the Federation of Men's Bible Classes, at Springfield, Massachusetts, but by the Monday following, December fourteenth, I hope to have something substantial to send up. In the meantime, may I have just a word about Ayres and Robertson?

Ever with deep appreciation for all the blessings of your spoken and written messages, I am,

Very cordially yours,

*Wilbur M. Smith.*

Wilbur M Smith

THE PRESBYTERIAN CHURCH OF COATESVILLE  
COATESVILLE, PENNSYLVANIA

R. E. Speer

WILBUR M. SMITH, MINISTER  
MANSE: 359 EAST LINCOLN HIGHWAY

WMS

DEC 10 1931

December 9, 1931.

Dr. Robert E. Speer,  
New York City, New York.

My dear Dr. Speer:-

Thank you for your letter of yesterday, which has just been read.

I put a little time on this bibliography late Monday evening, and yesterday morning, and, to my astonishment, I have ninety-seven separate titles relating directly to the early Church, its conflict with paganism, and its Christology, during the first three centuries. I am listing only works in English - for there are plenty of standard treatises in our language, now, on these subjects. At first I intended to omit the works of such men as Milman, Schaff, Ramsay, and Barnack, as familiar to all of us, but believe now the bibliography would be of more value if they are included.

As it looks now, the list will run to about one hundred and twenty titles (I am not, at least now, listing periodical items). These will be classified, and, when possible, a note will be added to indicate their contents.

I am leaving for New York early in the morning, and will have about eight hours to put in on this, after attending to a few minor matters before noon. Fortunately, the Union Seminary

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MANSE: 359 EAST LINCOLN HIGHWAY

(2)

Library is open until eleven o'clock in the evening, and I do not leave for Springfield until about ten o'clock on Friday.

To save you a good deal of time, I am planning to check this bibliography carefully in the New York Public Library and Union Theological Seminary, examining as many as I possibly can, and will note the call numbers for these volumes in the list to be sent up to you. This will save you a lot of time, I believe.

Accidentally, I stumbled on this fine review of two books listed in my bibliography, from the "Literary Supplement" of the London Times. More than once have I been delightfully surprised with the stand some of the reviewers in this great literary journal take. I may be wrong - but I believe some of these lines in this review will grow and grow in your own mind.

Now, may I trouble you, please, for just one small matter - I wish you would let one of your secretaries send me the title, author, and pagination of the doctoral dissertation I mailed to you. The title ought surely to go into this list, and, stupidly, I did not copy it before mailing it out. Thanking you again for this privilege of contributing even a bit to anything you are working with, I am,

Very sincerely yours,  
Wilbur M. Smith.

(over)

P.S. - I really believe, if I may dare say so,  
that three or four of the more recent titles,  
published in London, and not at all well-known  
in this country, will thrill you - really they  
look fascinating.

W.M.S.

The Chestnuts in the Apertine Waters

to

Almya Pazzarone Dark

Goff

June 1902

REV. WILBUR M. SMITH, MINISTER  
MANSE 359 E. LINCOLN HIGHWAY

O. L. CHANNELL, CLERK OF SESSION  
402 E. CHESTNUT STREET

F. H. GORDON, TREASURER  
558 E. LINCOLN HIGHWAY

*Wilbur M Smith*

CHURCH OFFICE  
PHONE 282

**R. E. Speer**

*The Presbyterian Church of Coatesville*

COATESVILLE, PENNSYLVANIA

DEC 17 1931

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Ann.

December 16, 1931

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York City, N. Y.

Dear Dr. Speer:

I deeply regret that I am going to be just a few days late in sending up this bibliography, but it is not because I have not been giving it most serious attention, rather otherwise. The list now stands, excluding all irrelevant material, at a few over one hundred titles—everyone of which I have personally examined either in the New York Public Library, the Library of Union Theological Seminary, the Bucknell Library, at Crozer, or in my own collection; but I still have about twenty-five titles that I have not been able to discover. I am writing to Princeton, Andover-Harvard, and to the Enoch Pratt Library, Baltimore, and will borrow as many of these items through the mail as possible. Such titles as John Shaw Banks' volume of Doctrine in the Early Church; Foakes Jackson's Christian Difficulties in the Second and Twentieth Centuries; Albert Reville's History of The Dogma of the Deity of Christ; Louis Matthews Sweet's The Head of the Corner, a study of Christian origins; and Tuting's The Coming of Jesus Christ to the Roman Empire, are books too important to let go by in the particular field to which this bibliography is directed. The fact that these other titles are not in any of the libraries I have visited, would rather indicate, I think, that my list is more or less complete.

Books dealing with the New Testament, and the Apostolic period only, are entirely eliminated, for in these subjects you have lived for many years, and there is no use piling up a catalogue of material which was mastered in your reading long ago. I am concentrating principally on the conflict of Christianity with Paganism, and on the Person of Christ in the first three centuries of the Christian Church. Periodical articles I have not attempted to list, with one or two rare exceptions. I am, however, making a supplement to the bibliography itself on the subject of, "The Recrudescence of Paganism in the Twentieth Century," and in this subject I am including periodical references.

This letter needs no answer, so I am at rest in knowing I have not troubled you further. I only wanted to assure you that the list was coming along splendidly, and that sometime next week, probably about Wednesday, I will be able to send it up to you. It has certainly been a joy, and an education to carefully arrange this list of material.

REV. WILBUR M. SMITH, MINISTER  
MANSE—359 E. LINCOLN HIGHWAY

O. L. CHANNELL, CLERK OF SESSION  
402 E. CHESTNUT STREET

F. H. GORDON, TREASURER  
558 E. LINCOLN HIGHWAY

CHURCH OFFICE  
PHONE 287

*The Presbyterian Church of Coatesville*  
COATESVILLE, PENNSYLVANIA

December 16, 1931

-2-

Thanking you for this privilege, and with warm  
personal regards, I am,

Very cordially yours,

*Wilbur M. Smith.*



REV. WILBUR M. SMITH, MINISTER  
MANSE 359 E. LINCOLN HIGHWAY

O. L. CHANNELL, CLERK OF SESSION  
402 E. CHESTNUT STREET

F. H. GORDON, TREASURER  
558 E. LINCOLN HIGHWAY

*Wilbur M. Smith*

CHURCH OFFICE  
PHONE 287 FEE

*The Presbyterian Church of Coatesville*  
COATESVILLE, PENNSYLVANIA

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February 9, 1932

Dr. Robert E. Speer,  
156 - Fifth Ave.,  
New York City, N.Y.

My dear Dr. Speer:-

Yes indeed, you may count on me at any time for anything I could possibly do to lift some small part of the many burdens you are carrying, or to relieve you from any particular task which I might be able in some small way to undertake. It will always be an honor to serve you in any way I can. I am herewith enclosing the final sheets of the Bibliography, which contain the names of the books which probably need not be consulted at all for your particular task. Some of them are worthless, but I would think it might help you to know what not to waste time over at once, and this list will probably save you some hours of your valuable time. Of course, even at that, some of the material in the Bibliography which I sent you will no doubt prove of very little value when once you have begun to master the major titles, but anyone who has worked extensively in biblical and historical literature, as you have, will quickly eliminate the unnecessary volumes.

I was delighted in looking over the last catalogue of secondhand books of Dickinson, in London, which has just come to hand, to find three titles, which, occurring in your Bibliography, are not in my library. One of these is Burton's "Testimony of the Anti-Nicene Fathers of the Divinity of Christ", 1829; Merivale's "Conversion of the Roman Empire", 1864; and Thomas Wilson's "St. Paul and Paganism", 1927.

I am sending for these three books now and, should you want them later, or anything else you might think I have, please let me know and it would be a joy to forward them to you, even though you should want to keep them for six months or a year.

Ever with warm personal regards, I am,

Most cordially yours,

*Wilbur M. Smith*

WMS/C

Wilbur M. Smith

APPENDIX II. BOOKS THAT PROBABLY NEED NOT BE CONSULTED.

Samuel Angus: The Environment of Early Christianity. New York. 1929. pp. xi., 240. (Bibliography, pp. 227-235).

Only to the Advent of Christianity.

✓ Benjamin Wisner Bacon: Jesus the Son of God, or Primitive Christology. New York. 1930. pp. x., 152. (Bibliography, pp. 141-152).

John William Bailey: Does Hellenism contribute Constituent Elements To Paul's Christology? Chicago. 1905. pp. 90.

James Franklin Bethune-Baker: Early Traditions about Jesus. New York. Cambridge. 1930. pp. 205.

S. B. Black. Early Christianity. Chicago (Open Court Publ. Co.). 1908. pp. xi., 93.

Naturalistic.

Shirley Jackson Case: Experience with the Supernatural in Early Christian Times. New York. London. 1929. pp. vii., 341.

William Cave: Primitive Christianity, or the Religion of the Ancient Christians in the First Ages of the Gospel. First published, 1672. 5th ed. 1689. Reprinted, Oxford. 1840.

Devoted, for the most part, to worship in the early Church and the moral fruits of the Christian faith.

Homersham Cox: The First Century of Christianity. London. 1886. pp. xvii., 454.

John Ignatius Döllinger: The First Age of Christianity and the Church. 2nd ed. London. 1867. pp. xxiv., 439.

Devoted mostly to ecclesiastical organization.

Gerald Friedländer: Hellenism and Christianity. London. 1912. pp. xii., 220.

Author is (or was) Minister of the Western Synagogue, London.

Henry M. Goodwin: Christ and Humanity, with a Review Historical and Critical of the Doctrine of Christ's Person. New York. 1875. pp. 404. London. 1875. pp. 420.

Superseded by later works.

Herbert Henry Gowen: The Universal Faith: Comparative Religion from the Christian Standpoint. Milwaukee. 1926. pp. x., 210.

Not of first importance.

James Hall: Primitive Christianity versus Popular Theology, etc. New York. 1853. pp. 216.

Frederick John Foakes Jackson: Christian Difficulties in the Second and Twentieth Centuries. Hulsean Lectures. 1903. pp. 175.

A study of Marcion and his relation to modern thought.

William Ingr<sup>a</sup>ham Kip: The Early Conflicts of Christianity. 1850. pp. 288.

Superseded.

Kirsopp Lake: Landmarks in the History of Early Christianity. 1920. pp. x., 147.

Only to the Apostles.

Abraham Herbert Lewis: Paganism surviving in Christianity. New York. London. 1892. pp. xv., 309.

✓ J. B. Lightfoot: Dissertations on the Apostolic Age. New York. 1892. pp. 435.

C. F. Nolloth: The Person of our Lord and Recent Thought. New York. 1908. pp. 366.

Charles F. Nolloth: The Rise of the Christian Religion. 1917. pp. xii., 608.

Only through the Apostolic Age.

Frederick Owen Norton: The Rise of Christianity. A Historical Study of the Origin of the Christian Religion. Chicago. 1924. pp. xv., 269.

To the destruction of Jerusalem, *Jerusalem.*

Leonard Patterson: Mithraism and Christianity. Cambridge. 1921. pp. ix., 102.

Otto Pflleiderer: Christian Origins. New York. 1906. pp. 295.

James Hardy Ropes: The Apostolic Age in the Light of Modern Criticism. New York. 1907. pp. viii., 327.

✓ G. Johnston Ross: The Universality of Jesus. New York. 1906. pp. 124.

Ernest Findlay Scott: The Beginnings of the Church. New York. 1914. pp. xi., 282.

New Testament times only.

Mattie Wilma Stubbs: How Europe was won for Christianity. 1913.

More important books on this subject given above.

Lucius Waterman: The Post-Apostolic Age. New York. 1898. pp. xviii., 505.

Thomas Whittaker: The Origins of Christianity. London. 1904. 2nd ed. London. 1909. new ed. London. 1914. pp. xliii. 212.

Published by the Rationalist Press.

(over)

Arthur E. P. B. Weigall : The Paganism in Our Christianity.  
1928. pp. 253.

"The mistaken attitude of Christianity is very largely the fault of St. Paul, whose figure, like a cloud, intervenes between the Christian and the historic Jesus." p. 252.

a review in the Literary Supplement of the London Times of the author's Life of Marc Antony (Nov. 26, 1931), speaks of it as, "a rather indigestible fairage marked by the worse faults of the more turgid historical novels."

REV. WILBUR M. SMITH, MINISTER  
MANSE—359 E. LINCOLN HIGHWAY

O. L. CHANNELL, CLERK OF SESSION  
402 E. CHESTNUT STREET

F. H. GORDON, TREASURER  
558 E. LINCOLN HIGHWAY

*Wilbur M. Smith*

CHURCH OFFICE  
PHONE 287

*The Presbyterian Church of Coatesville*

COATESVILLE, PENNSYLVANIA

January 20, 1932

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Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York City, N. Y.

Dear Dr. Speer:—

At last, at last the bibliography is practically finished, and it is a joy to put it in the mail tonight. Inasmuch as I am not an expert at early church history, the ground in places was quite new to me, and took a little more time than I expected. Including the last section on The Modern Revival of Paganism, there are about one hundred and twenty-five titles listed here. Practically every book noted has been personally examined for bibliographic details, and in many places for the attitude of the author himself. Furthermore, every bibliography noted on these pages has been carefully scrutinized, and I do not believe that any important English reference has been omitted from my own compilation. Unless something far beyond anything I have yet seen has wholly escaped my attention, this bibliography I am sending to you is the most exhaustive, for the subjects with which it is primarily concerned, that is to be found anywhere, if I am not mistaken. I am very sorry that in a few instances my notes are not absolutely complete; as e.g. Ramsay's book, Pauline Studies -- my own copy of this book happens to be in the hands of a friend in Chicago.

I trust you will forgive my frequent notations, because I know that most of this fundamental literature you have mastered long ago. In many cases the notations are entered so that the bibliography might help beginning students, and not a scholar like yourself.

I did not particularly look for book-reviews in any <sup>other</sup> of the periodicals than The Princeton Theological Review, but such as I had in my library I have used when they appeared of any value.

I have not entered the reference numbers for these books, as I had intended to do at first. You have many of these volumes in your own library, and reference numbers would be useless for these. A number of these books you perhaps will not consult at all, and these numbers also would be wasted. And then I did not know where you were going to work most, and to give references to six or eight different libraries, <sup>and for</sup> every book would make a horrible looking manuscript. One of your good secretaries can catch these for you, when you decide where you are going to look for them. I myself used mostly the New York Public Library, the Library of Union Theological Seminary, and the Library of Princeton Theological Seminary, and six others now and then.

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PHONE 287

*The Presbyterian Church of Coatesville*  
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January 20, 1932

Dr. Robert E. Speer (2)

I am well aware that the section on the Finality of Christ is not complete at all, but no doubt you know where to lay your hands on everything important in this subject yourself.

I am sending you tomorrow by mail the Harvard Theological Review, for October 1929, which is referred to on page 5, and, also, the Expository Times, for January 1932, which is also referred to on the same page. There is no hurry for these items at all.

The last section on "books, which need not be further consulted," I will do next Monday. Inasmuch as it is of very little importance, I will not let it hold up this piece of work any longer.

Thanking you for the great privilege of engaging <sup>in</sup> this small task for you, for it has been indeed a fascinating experience for ~~one~~ <sup>me</sup>, out of which I myself derived much blessing. If there is any other work that I can possibly ever do for you, be sure I would count it an honor for you to call upon me. If any of these titles escape your search for them, please let me know, for perhaps from my own notes I can tell you where they are located.

Always with warm personal regards, I am

Most cordially yours,

Wilbur M. Smith.

P.S.— Since dictating the above letter, I have been continually interrupted, and will have to do the two pages on the Modern Revival of Paganism tomorrow. If it were not now past six o'clock I would ask for this letter to be retyped—please pardon all the errors.

W.M.S.



REV. WILBUR M. SMITH, MINISTER  
MANSE—359 E. LINCOLN HIGHWAY

Wilbur M. Smith  
O. L. CHANNELL, CLERK OF SESSION  
402 E. CHESTNUT STREET

F. H. GORDON, TREASURER  
558 E. LINCOLN HIGHWAY

CHURCH OFFICE  
PHONE 287

FEB 18 1932 *The Presbyterian Church of Coatesville*

COATESVILLE, PENNSYLVANIA

February 16, 1932

Ans. \_\_\_\_\_

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York City, N. Y.

My dear Dr. Speer:-

I have been corresponding with some of the larger libraries of our country in regard to the books for your bibliography, which I noted that I had not been able to come upon, and, thus far, the correspondence has brought very poor results. None of these books are in the Divinity School at Yale University, the Southern Baptist Theological Seminary, of Louisville, Kentucky, nor in the Harvard College Library. One book is in the Public Library of the City of Boston, namely, Robert Vitch's "The First Christians". London 1906. I have not heard from the Library of Congress, but if you do not hear otherwise from me within the next week or two, you will know that they also have none of these volumes. I hardly know where else to look, and believe it will be almost necessary to give up the attempt to read them, unless they can be imported from England.

I do not know if you are reading these days the Christian Century, which, to me, is growing less and less important every week, as far as a conservative minister's work is concerned, but if you are not regularly turning the pages, you will be interested in the book-review from the issue of February the 3rd, which I am enclosing; it need not be returned. My dear friend, how in the world can we expect these theological graduates to have anything at all to preach when they come out of school, after these awful and almost satanic interpretations of our Lord's work are driven into their hearts and minds for three years. But you know more about these things than I do, and the tremendous seriousness of the hour in which we live.

I do not know if I sent this particular item before, but if not, you may want to put in your files:--"I must say here, ab limine, that Christianity, in its claim of authority, its origin, and its enduring essence, owes nothing to paganism; it was indeed as Paulsen admitted (System der Ethik), not any evolution at all, but the greatest revolution in the history of mankind ever known." Prof. E. G. Sihler in Biblical Review, Jan. 1926. xl.152.

Thank you so much for your gracious invitation to come and see you when next in New York City. Long experience must have told you years ago, that Dr. Robert E. Speer better not give an invitation like this, unless he really means it, because it will be surely accepted; and truly, I look forward to a bite of lunch with you some day when next I am in your city.

With warm personal regards, I am

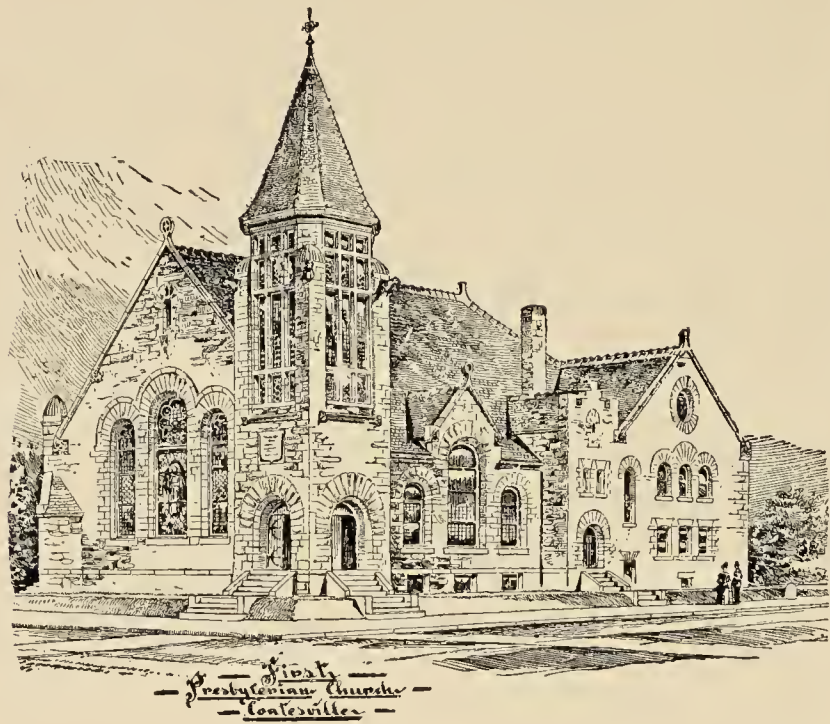
Very cordially yours,

Wilbur M. Smith.

(over)

P.S. - a note just received from the  
library of Andover - Harvard Theological  
Seminary tells me they have more of these books,  
likewise.

W.M.S.



## THE PRESBYTERIAN CHURCH OF COATESVILLE

East Lincoln Highway and Fourth Avenue  
COATESVILLE, PA.

REV. WILBUR M. SMITH

*Minister*

Church Manse — 359 East Lincoln Highway

Phone 1547

Church Secretary . . . Mr. George Milligan

Church Phone 287

Choir Director . . . Mr. Lawrence R. Ginter

Organist . . . Mrs. Charles V. Peace

ice; here is your opportunity . . . the sum  
ordinary endowment . . . the sum  
hing. . . He played the game for  
server can have failed to see that  
laid a terrible penalty. . . After  
are not lent to him for exhibition  
asure of a man's life is the measure

vere verdict, we do not have a de-  
temporary political reporter, an ob-  
Mr. Russell has filled up the gaps  
cited authorities. He is not cyni-  
in the body of the book, even criti-  
calistic style, he tells the narrative,  
; apparently looking over his proofs  
s all about, ventures the opinion

men and women who remember the  
t scandals, the Credit Mobilier.  
bout the "rum, Romanism and re-  
e generations may be less concerned  
emocratic party to power in the  
dim in the advance of the twen-  
f personalities will become clearer.  
ussell's book is a contribution.

HAROLD HALLETT.

2/3/32

z, Modern Version

ie Viking Press, \$2.50.

lived in Zuchnow in Russia, a man  
. He was pious, God-fearing, and  
nplace Jew."

ences of this novel reveal the  
style in which Joseph Roth tells  
a modern Job. And there will be  
you have read his story, once you  
involved in the drama of this  
h his implicit faith in Jehovah of  
es more than ordinary or com-  
ous humility borders upon abject-  
is never completely the case, for  
God reigneth and anything may

heavy hand on this modern Job,  
ototype. Already a poor Bible  
e instruments of further woes.  
shion of this world, and joins the  
scape military service, flees to  
iful and voluptuous daughter, is  
e soldiers. And Menuchim, the  
row, is an epileptic and an idiot,  
a miracle will save Menuchim.  
h his wife and Miriam to join  
ving Menuchim behind, the mir-  
t. But once in New York, al-  
Babylon will always affect him  
happiness. He makes friends

Miriam is engaged to a rich mer-  
chant; Deborah, his wife, has almost quit nagging him, and  
here is even pleasant news regarding Menuchim and Jonas.  
Then Mendel's God strikes again, one devastating blow  
after the other, until Mendel's world is in ruins. Deborah  
lies, Shemariah is killed in the war, and Miriam, after be-

## Morning Worship 11 o'clock

---

- Organ Prelude—"In the Morning" (From Peer Gynt Suite) *Edward Greig*  
 Doxology  
 Invocation and the Lord's Prayer  
 Gloria Patri  
 Hymn No. 624—"Ten Thousand Times Ten Thousand"  
 Scripture Lesson Ephesians 2:1-22  
 Junior Choir—"When Morning Gilds the Skies" *J. Barnby*  
 Solo—Bernice Brown  
 Pastoral Prayer  
 Offering  
 Offertory Prayer  
 Senior Choir—"The Heavens Are Telling" (From Creation) *F. J. Hayden*  
 Soprano—Mrs. Brown. Tenor—Mr. Dowlin. Baritone—Mr. Maxwell  
 Sermon—"WHAT GOD DOES FOR US THROUGH JESUS CHRIST HIS SON"  
 TEXT—"For God so loved the world, that he gave His only begotten  
 Son, that whosoever believeth in Him should not perish, but  
 have everlasting life."—John 3:16  
 Prayer  
 Hymn No. 438—"Was There Ever Kindest Shepherd"  
 Benediction  
 Organ Postlude—"Grand Chorus" *E. Lemaigre*

## Evening Worship 7.15 o'clock

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- Organ Recital *MRS. CHARLES PEACE*  
 "Grand Choeur in D Major" *Whealin Smith*  
 "Serenade" *Gounod*  
 "Unfinished Symphony" *Franz Schubert*

## 7.30 o'clock

- Song Service—Led by MR. L. R. GINTER  
 Scripture Lesson—Psalm 40:1-17  
 Male Chorus—"Blessed Is He That Readeth" *C. A. Colburn*  
 Prayer  
 Offering  
 Offertory Prayer  
 Senior Choir—"Praise the Lord" *A. Randegger*  
 Sermon—"FROM SINKING SAND TO SOLID ROCK"  
 TEXT—"He brought me up also out of an horrible pit, out of the  
 miry clay, and set my feet upon a rock, and established my  
 goings."—Psalm 40:2  
 Prayer  
 Hymn No. 6—"Since Jesus Came Into My Heart"  
 Benediction (Response by Choir)  
 Organ—"Triumphal March" *W. Heintz*

**A PRAYER OF JOHN MILTON FOR THE RETURN OF CHRIST**

"Come forth out of thy royal Chambers, O Prince of all the kings of the earth! Put on the visible robes of thy imperial majesty! Take up that unlimited sceptre which thy almighty Father hath bequeathed thee! For now the voice of the Bride, calleth thee, and all creatures sigh to be renewed! Amen."

**OUR SUNDAY SCHOOL ATTENDANCE**

Over 1100 children, young people, and adults, attended our four Sunday Schools last Lord's Day.

Coatesville .....	792
Rock Run .....	121
Westwood .....	122
Brandywine Hill .....	75

1110

Fifteen new scholars, and forty visitors were reported at the Coatesville Sunday School for this day. The Superintendent of the Westwood Sunday School states that the average attendance for the first six Sundays of his school in 1931 was 74, while the average for the first six Sundays of this year has been 109.

**THE WORLD'S SERVICE AUXILIARY**

will hold a supper meeting on Tuesday evening, February the 16th, at 6.30 o'clock. During this time we will do the over-seas sewing for the Miraj Hospital, India.

Tickets can be secured from Miss Katharine Richards, Miss Irene Cole or Miss Anna Harlan.

**PRAYER MEETING**

Inasmuch as the Pastor was not able to complete his discussion of "The Writing of the New Testament," at the Prayer meeting hour last week, he will finish this subject on Wednesday night, and have ample leisure to particularly discuss in more detail, the writings of the Apostle John.

Last week's meeting was perhaps not only of value for the particular subject which we studied together, but also proved a time of blessed fellowship. The Pastor again urges his people to take advantage of this spring of spiritual refreshing, half way along the road of the week's toil and burden.

**CHRISTIAN ENDEAVOR MEETINGS**

**JUNIOR**—The meeting will begin promptly at 6.30 o'clock, in the Primary Department of the Sunday School. All boys and girls up to the age of twelve are urged to come.

**JUNIOR - INTERMEDIATE** — We will meet in the Junior room at 6.30 o'clock. The leader will be Mae Davis. All Junior High School boys and girls are asked to come.

**SENIOR - INTERMEDIATE** — We will have the first lesson on "The Rewards of the Believer." Margaret Sharp will be the leader, and special music will be rendered by Earl Chamberlin.

**SENIOR**—At our meeting this evening we begin the discussion of a new series of interesting subjects, "The Five 'Musts' of the Christian Life." Miss Alice Rissel will lead the meeting and will speak on "The Must of Service." The Christian Endeavor Quartet will sing.

**IRON ROSE BIBLE CLASS**

The Iron Rose Bible Class is showing steady gains under the new Military organization. The attendance of 91 on January 1st steadily increased to 117 on January the 30th.

During the month, the Red Division in charge of Maj. Gen. Wayne McVeagh carried off the banner with a total attendance of 210, with Capt. J. W. Wright leading the 1st Battalion with a company attendance of 26, and Capt. Mark Hildebrand of the 2nd Battalion with an attendance of 36.

The Blue Division, under Maj. Gen. R. S. Copeland shows a close second with an attendance of 201, with Capt. Isaac Thompson of the 1st Battalion leading the parade with 35 men, and Capt. Lewis Chambers leading the 2nd Battalion with 21 present.

Forty-one members of the class had a perfect attendance during January, compared with an attendance of 27 during December.

**OVERSEAS SEWING**

Mrs. Wm. G. Humpton, Secretary for Overseas sewing would like the ladies to come to the Church on Wednesday, February 17th, to make compresses for Miraj Hospital, India. Please come at 9 o'clock—bring rulers, also lunch. Coffee will be served. Come and enjoy the day together.

**BROTHERHOOD**

On Tuesday evening, February the 23rd, Mr. Samuel Boggs, of Philadelphia, will again be our guest and speaker, for the third time. He will speak on the subject of "Capitalizing Spiritual Values," and we can expect a message of unusual power.

**SICKNESS**

His many friends will be glad to note that Mr. Matthew Robertson, the faithful Assistant Secretary of our Sunday School, is again able to be out, after a most serious fall which he suffered two weeks ago.

Mr. William Wissler is quite ill at the Coatesville Hospital, from a complication of diseases.

The many friends of Mr. and Mrs. Lewis S. Gray will be glad to know that Mrs. Gray's brother, Mr. John W. Lilley, of Lansing, Michigan, shows slight improvement during the last few days.

Mrs. L. C. Robison was very severely hurt in falling from a moving automobile a few days past, while visiting in Bethlehem, Pa., but is now, we are glad to report, out of danger.

**OUR SUNDAY EVENING SERVICES**

Beginning next Sunday night, February the 21st, the Lord willing, the Pastor will preach a series of five sermons on "The Sinless Son of Man on Trial before the Courts of Earth," which will cover the five trials of Jesus that occurred immediately before He was crucified. The first sermon will be on "The Trial before a Corrupt Priesthood." There is nothing so eternally fresh, so pregnant with truth, so revealing and gripping, as the story of the Cross and the events immediately gathered around it. It is a blessed thing that the Church returns once a year to the concentrated consideration of the greatest single event that ever occurred on earth.

**MARRIAGE**

Mr. Thomas Shield Young, Jr., of Newark, N. J., and Miss Jean Emily Russell, of Thorndale, were married at the Manse on Friday of this past week, February twelfth.

The extracts from Mr. John Harley's essay of "The Portrait of Christ in John's Gospel," excluded this week because of the Lincoln paragraph, will be printed in next week's Broadcaster.

**ABRAHAM LINCOLN**

On Friday of this past week, our nation celebrated the birth of her great Civil War President, Abraham Lincoln. Now and then we hear something new and fine about President Lincoln's religious life which, by some people, has been severely criticized, and others have even gone so far as to deny that he ever had any Christian faith.

While attending the Presbyterian Social Union, in Philadelphia, a few weeks ago, the Pastor heard the Rev. Joseph Sizoo, D. D., the present minister of the New York Avenue Presbyterian Church, Washington, D. C., where Abraham Lincoln often worshipped, and he told an incident about the President, so remarkable, and practically unknown to most Christian people today, that the Pastor takes the liberty of placing it here in the Broadcaster at this appropriate time.

"It was at the time when the Confederate Army was marching toward Washington and was actually fighting on the outskirts. Many were wounded on both sides and the hospitals then available were over-crowded. The commanding officer of the Union Army in Washington commandeered the churches of the city for hospital purposes. Among the churches to receive this notice was the minister of this church, Dr. Gurley. He was authorized to place the church at the disposal of the army on Monday. On the Sunday before, piles of lumber were already in front of the church ready for Monday morning when it should be used in preparing the church for hospitalization. Just before the sermon Dr. Gurley rose in the pulpit, made the announcement that this was to be the last Sunday of services in the church for an indefinite period because the church was ordered closed for use as a hospital. Abraham Lincoln who worshipped here regularly heard the announcement and seemed greatly disturbed. He arose at once in his pew and said, "Dr. Gurley, I did not know of this order. We cannot afford to have the doors of your church closed. We need this church to keep our stars shining in the night sky. I hereby countermand the order." It was countermanded, and the church doors were never closed."

against the effects of materialistic philosophies and mechanical organization, against conventionalism in art, chattel-slavery in industry, and legalism in ethics, it should not be difficult to advocate a religion concerned solely with personal relationships whose essence is the freedom and fellowship of love." But he does find it difficult. For this advocacy is likely to be met by nervous and shrill protests from within the church itself, from those who think that such an advocate "has lax views about miracle, or does not pay much heed to canon law." The burden of this volume is a restatement of what Canon Raven conceives to be the essence of the faith as distinguished from niceties of creed, ceremony, and constitution. It forms one of the most considerable and challenging statements that have appeared within recent years.

His very eagerness occasionally lays him open to criticism. Often we overhear the preacher rather than the careful scholar, as in the slapdash remarks upon Tertullian (pp. 20f),

ism reduced to its substance; here is your opportunity . . . really is. Of all this extraordinary endowment . . . the sum at last was the sum of nothing. . . . He played the game for himself. No attentive observer can have failed to see that upon such playing there is laid a terrible penalty. . . . After all, the talents of a man are not lent to him for exhibition purposes; after all, the measure of a man's life is the measure of his service."

Notwithstanding this severe verdict, we do not have a debunking biography. A contemporary political reporter, an observer apparently unbiased, Mr. Russell has filled up the gaps in his own knowledge with cited authorities. He is not cynical or carping. He is not, in the body of the book, even critical. In rapid, easy, journalistic style, he tells the narrative, and then, in the last chapter, apparently looking over his proofs and wondering what it is all about, ventures the opinion quoted.

There are many living men and women who remember the marching clubs, the graft scandals, the Credit Mobilier. School children know all about the "rum, Romanism and rebellion" detonation. Future generations may be less concerned about the return of the democratic party to power in the eighties and, as issues grow dim in the advance of the twentieth century, the outlines of personalities will become clearer. To this development Mr. Russell's book is a contribution.

*Christian Century* HAROLD HALLETT.  
2/3/32

## The Man of Uz, Modern Version

JOB. By Joseph Roth. The Viking Press, \$2.50.

**M**ANY years ago there lived in Zuchnow in Russia, a man named Mendel Singer. He was pious, God-fearing, and ordinary, an entirely commonplace Jew."

Thus do the very first sentences of this novel reveal the simple, direct, yet powerful style in which Joseph Roth tells the story of Mendel Singer, a modern Job. And there will be no forgetting Mendel, once you have read his story, once you have become sympathetically involved in the drama of this long-bearded, pious Jew, with his implicit faith in Jehovah of hosts. Mendel never becomes more than ordinary or commonplace, and at times his pious humility borders upon abjectness and servility. But that is never completely the case, for in Mendel's world the Lord God reigneth and anything may happen tomorrow.

But the Lord God lays a heavy hand on this modern Job, as he did on his ancient prototype. Already a poor Bible teacher, his children are the instruments of further woes. Jonas, the eldest, loves the fashion of this world, and joins the Cossacks. Shemariah, to escape military service, flees to America. Miriam, the beautiful and voluptuous daughter, is free with her love among the soldiers. And Menuchim, the youngest and the child of sorrow, is an epileptic and an idiot, almost a monstrosity. Only a miracle will save Menuchim. And when Mendel starts with his wife and Miriam to join Shemariah in New York, leaving Menuchim behind, the miracle has not yet been wrought. But once in New York, although the whirl of modern Babylon will always affect him strangely, Mendel approaches happiness. He makes friends there; Sam is prosperous; Miriam is engaged to a rich merchant; Deborah, his wife, has almost quit nagging him, and there is even pleasant news regarding Menuchim and Jonas.

Then Mendel's God strikes again, one devastating blow after the other, until Mendel's world is in ruins. Deborah dies, Shemariah is killed in the war, and Miriam, after be-

## Changing Views of Jesus

JESUS THROUGH THE CENTURIES. By Shirley Jackson Case. University of Chicago Press, \$3.00.

AMID the multiplicity of books, both ancient and modern, about Jesus, there was need of one to serve as a guide to all the others. Mystifying as the character of Jesus is to one who reads the gospels in the hope of formulating from the materials which they furnish a clear and consistent understanding of his nature, it is far less bewildering than the theories about him which sixty Christian generations have produced. Yet these theories are not to be brushed aside as mere speculative accretions to what was once for all delivered. They are earnest endeavors to state intelligibly the religious values which have been found in him, and the record of them constitutes one of the richest currents in the stream of our Christian tradition. Always Jesus has been *there*, the most conspicuous fact in the whole field of the religious experience of Christians, and always the questions, "Who do men say that I am?" and "Who say ye that I am?" have been inescapable. Well, who have men said that he was? Professor Case not only writes a history of the efforts of men to tell who Jesus is, but makes his own affirmative statement of the true place of Jesus in the religious and moral life of today.

Professor Case's study of the New Testament documents leads him to the conclusion that the immediate followers of Jesus first found him to be a prophet calling to repentance and announcing a kingdom of God not to be thought of apart from the political rehabilitation of Israel; then, for a moment, a defeated and martyred leader; then a martyr who has somehow triumphed over death. The assurance of his resurrection led to the conviction that he was not a divinely appointed agent for the restoration of political autonomy, but an apocalyptic messiah. Gentile Christians, untrained in the expectation of apocalyptic heavenly kingdoms but not unacquainted with the concept of heroic leaders who became gods, saw in him a deified hero. On the gentile missionary field, it was discovered that he was the lord of a cult, by union with whom through faith and ritual practices salvation and eternal life might be obtained. Unlike the lords of the Greek mystery religions, he demanded an exclusive allegiance. The more complete the separation of Christianity from its Jewish matrix became, the more inevitable it was that Jesus became God made incarnate by a virgin birth and rationalized by and to the philosophic mind by the concept of the *logos*. To escape the errors of the Gnostics and to keep the Old Testament for the apologetic value of its prophecies, it was necessary to stress the identity of Jehovah with the supreme God of Greek thought. The metaphysical identity of substance between Jehovah-God and Jesus-God, not two gods but one, was asserted by the Nicene formula, and the mode of their union was defined (as against the Nestorian and Monophysite heresies) by the declaration of the "two natures, unconfused, unchangeable, indivisible, inseparable," by the council of Chalcedon. Medieval piety could go no farther in defining or exalting the person of Christ, but it developed its own methods of making his merits available to the worshiper. Protestantism put aside the varied imagery upon which Catholic piety had nourished itself and returned to a view which it deemed truer to gospel history, while maintaining the essentials of the Catholic doctrine as laid down at Nicea, but with a constant tendency to stress more strongly "the historic Jesus"—a concept that has undergone modification with the development of biblical and historical scholarship.

Even those who do not agree with all of Professor Case's findings in regard to Jesus' view of his own office, the understanding of him by his apostles, and the influence of the mystery religions upon Christian doctrine—and there are plenty of them, of whom I am not one—will not fail to recognize the scholarly quality of his work if they know unbiased and competent scholarship when they see it. Not a word is put in to be brilliant or shocking to conventional opinion; and not a word to be soothing or merely edifying. This volume may be considered as completing a series in a field to which Professor Case has devoted something like thirty years of study and teaching. The others are "The Historicity of Jesus" and "Jesus: a New Biography," to which might be added his "Studies in Early Christianity" and "Experience with the Supernatural in Early Christian Times."

W. E. GARRISON.



REV. WILBUR M. SMITH, MINISTER  
MANSE—359 E. LINCOLN HIGHWAY

*Wilbur M. Smith*  
O. L. CHANNELL, CLERK OF SESSION  
402 E. CHESTNUT STREET

F. H. GORDON, TREASURER  
558 E. LINCOLN HIGHWAY

CHURCH OFFICE  
PHONE 287

*R. E. Speer*  
*The Presbyterian Church of Coatesville*  
COATESVILLE, PENNSYLVANIA

*279*

February 18, 1932

Dr. Robert E. Speer,  
156 Fifth Ave.,  
New York City, N.Y.

My dear Dr. Speer:-

I do not know if in my last letter I made a slight mistake in quoting the volume of the Biblical Review to which I referred. The real volume number is XI. I do not have a copy of that letter but am afraid, as I think of it, that it there appears as XL.

Sorry to trouble you with this small matter.

Very sincerely yours,

*Wilbur M. Smith.*

WMS/C

Wilbur M. Smith

*Wilbur M. Smith*

REV. WILBUR M. SMITH, MINISTER  
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PHONE 287

*The Presbyterian Church of Coatesville*  
COATESVILLE, PENNSYLVANIA

**R. E. Speer**

February 22, 1932

FEB 23 1932

~~Ans.~~

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York City, N. Y.

Dear Dr. Speer:-

I am enclosing a list just received from the University of Chicago, which locates two of the volumes that, up until this time, had entirely escaped me. I had almost come to think that the titles of these books were inaccurate, and I am mighty glad that at least two of them have been located in this country.

Please do not trouble yourself to reply to this very brief note.

Very sincerely yours,

*Wilbur M. Smith.*

# The University of Chicago

The University Libraries

February 19, 1932.

Mr. Wilbur M. Smith,  
359 E. Lincoln Highway,  
Coatesville, Pennsylvania.

My dear Mr. Smith:

We have received your letter in regard to the books noted below.

I find that we have only one of these in our Library, "The First Christians" by Veitch. The Book by Grindle is the only one of these items listed in our Union Catalog. There is a copy of this in the University of Michigan.

We will be glad to loan you the book which we have if you will have your request come through a library. We do not loan books to individuals.

Very truly yours,

*Katharine M. Hall*

Reference Librarian.

C. J. Ball: Testimonies to Christ. London - 1899.  
W. B. Colton: Evidences of Christianity as exhibited in the writings of its apologists, etc. Boston - 1854.  
G.E.A. Grindle: The Destruction of Paganism in the Roman Empire. Oxford - 1892.  
Tuting: The Coming of the Kingdom of Christ to the Roman Empire. 1915.  
Veitch: The First Christians. 1906.

KH:BP

REV. WILBUR M. SMITH, MINISTER  
MANSE—359 E. LINCOLN HIGHWAY

*Wilbur M. Smith*  
O. L. CHANNELL, CLERK OF SESSION  
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558 E. LINCOLN HIGHWAY

CHURCH OFFICE  
PHONE 287

**R. E. Speer**

*The Presbyterian Church of Coatesville*

COATESVILLE, PENNSYLVANIA

MAR 2 1932

March 1, 1932

**Ans.** \_\_\_\_\_

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York City, N. Y.

Dear Dr. Speer:-

One more communication about this bibliography, and I believe, unless my eye falls on some further valuable material, that I will not have the privilege of sending up any further lists in this matter. I am enclosing a communication from the Library of Congress, which adds very little to what you already know about these books, but I thought, perhaps, you would care to file it away with the rest of the material.

Ever with warm personal regards, and looking forward to the day when I may have the privilege of a few words with you in New York, I am

Ever cordially yours,

*Wilbur M. Smith.*

## MEMORANDUM

659

TO THE  
LIBRARIAN OF CONGRESS

FROM THE Superintendent of  
Reading Room

REFERRING TO letter from  
Rev. Wilbur M. Smith  
359 E. Lincoln Highway  
Coatesville, Pa.

Dated: February 10, 1932

February 18, 1932

We regret to report that we have no copies of the works listed by Mr. Smith, and find only two of them listed in the Union catalogue. These two are given below with libraries indicated where copies may be found:

Grindle, Sir Gilbert E. A.

The destruction of paganism in the Roman Empire from Constantine to Justinian. The Chancellor's essay, 1892... Oxford, B. H. Blackwell, 1892.

1 p.l., 39 p. 21½ cm

(University of Michigan)

Veitch, Robert

The first Christians; or, Christian life in Old Testament times... London, Clarke & Co., 1906.

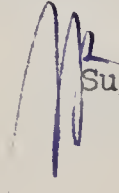
XVII, 201 (1) p. cm 8°

(Boston Public Library)

(University of Chicago Library)

Ball's Testimonies to Christ... was issued by Wells Gardner & Co. of London in 1898, and Tuting's Coming of the Kingdom of Christ by the Society for Promoting Christian Knowledge, London, 1915.

Respectfully submitted

  
Superintendent of Reading Room

REV. WILBUR M. SMITH, MINISTER  
MANSE—359 E. LINCOLN HIGHWAY

O. L. CHANNELL, CLERK OF SESSION  
402 E. CHESTNUT STREET

F. H. GORDON, TREASURER  
558 E. LINCOLN HIGHWAY

**R. E. Speer**

CHURCH OFFICE  
PHONE 24 MAR 7 1932

*The Presbyterian Church of Coatesville*  
COATESVILLE, PENNSYLVANIA

Ans. \_\_\_\_\_

March 5, 1932

*[Handwritten initials]*

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York City, N. Y.

My dear Dr. Speer:-

I hesitate to trouble you again in regard to your bibliography, but this morning in looking over a second hand catalogue that had just come from England, I came upon a title which I do not recall including in the bibliography which I sent up to you, and, inasmuch as my carbon copy does not happened to be in my possession just now, I am running the risk of duplicating a title, and sending it to you without waiting for my copy to be returned. The book is Julian The Emperor: Paganism and Christianity, by G. H. Rendall. Hulsean Essay, 1876. 1879. The catalogue speaks of this book as scarce, listing it at twelve shillings.

Ever with sincere personal regards, I am

Most cordially yours,

*Wilbur M. Smith.*

C. B. G.

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.  
156 FIFTH AVENUE, NEW YORK

CBM:AMW

September 19, 1932

## MEMORANDUM

FROM CLELAND B. MCAFEE

TO DR. SPEER - HOLD

SEP 19 1932

The attached article by Weist from "The Congregationalist" of September 8 is calculated to mislead a good many because it is such an obvious half-truth. It is hard to attack because of the truth and hard to let go because of the error in it. I thought you might like to see it.

8. 5/ 8/ 1932  
JAN 22, 1932

A SUGGESTED BIBLIOGRAPHY FOR THE STUDY OF THE FIRST THREE CENTURIES OF THE CHRISTIAN CHURCH. WITH PARTICULAR REFERENCE TO THE CONFLICT OF CHRISTIANITY WITH PAGANISM AND TO THE DOCTRINE OF THE PERSON OF CHRIST FROM THE CLOSE OF THE APOSTOLIC PERIOD TO THE COUNCIL OF NICEA.

Compiled by

Wilbur M. Smith.

Presbyterian Church of Coatesville, Coatesville, Pa.

January 19, 1932.



# BIBLIOGRAPHY FOR THE STUDY OF THE EARLY CHRISTIAN CHURCH.

## INTRODUCTION.

The following bibliography is not exhaustive for the period which it covers. It includes no references to the subject of the Preparation of the World for the Advent of Christ, nor to the New Testament period of Church History to any appreciable extent, though a few books of this period are noted if of particular apologetic value. General histories of the Apostolic Age are not given with any exhaustiveness, though a number are mentioned. The literature of the relation of Christianity to the Mystery Religions is not extensively noted, though, of necessity, in the subject of the conflict of Christianity with paganism it demands some attention, and the main books are probably all included. The subject of Church Organization and the Ministry is entirely omitted, as is also that of the history of the Apostles' Creed.

The bibliography is almost entirely confined to works published in English, either originally so, or as translations of French and German publications.

Periodical contributions are, of necessity, omitted as the general rule, except in the last subject, that of the Modern Revival of Paganism, for which the literature up to the present time is almost entirely to be found in periodical articles.

The bibliography is compiled mainly with the conflict of our faith with its environment in the first three centuries of its history in view.

Titles preceded with a # indicate that the title has appeared previously in the bibliography.

A SUGGESTED BIBLIOGRAPHY FOR THE STUDY OF THE FIRST  
THREE CENTURIES OF THE CHRISTIAN CHURCH.

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III. COLLECTIONS OF THE EARLY CHURCH FATHERS. (ENGLISH TRANSLATIONS ONLY).	2.
IV. GENERAL HISTORIES OF THE EARLY CHRISTIAN CHURCH (NOT INCLUDING THE NEW TESTAMENT PERIOD).	3-5.
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VII. CHRISTIAN APOLOGETIC LITERATURE DURING THE FIRST THREE CENTURIES.	16,17.
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X. MISCELLANEOUS LITERATURE.	26,27.
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I. THE ROMAN EMPIRE DURING THE FIRST THREE CENTURIES OF THE  
CHRISTIAN ERA. (Bibliographies only).

A Guide to Historical Literature. Edited by Wm. H. Allison, S. B. Fay, A. H. Shearer, and Henry Robinson Shipman. New York. 1931. pp. xxviii., 1122.

"The Republic and the Empire". pp. 130-132.

William Swan Sonnenschein: The Best Books. Part III. History, Archaeology. Third edition. New York. 1923. pp. 1067-1679.

"Rome: General." pp. 1114, 1115.

"Rome: Imperial Period." pp. 1116, 1117.

II. GENERAL BIBLIOGRAPHIES OF THE HISTORY OF THE CHRISTIAN CHURCH  
DURING THE FIRST THREE CENTURIES.

A Bibliographical Guide to the History of Christianity. Compiled by Shirley Jackson Case, J. T. McNeill, W.W. Sweet, W. Pauck, M. Spinka. Edited by Shirley Jackson Case. Chicago. 1931. pp. xi., 265.

Chap. III. "History of Christianity in the Roman Empire". pp. 34-56.

A GUIDE TO HISTORICAL LITERATURE. ut supra.

"Early Church". pp. 247-252.

A. T. Robertson: Syllabus for New Testament Study. Fifth ed., rev. and enlarged. New York. 1923. pp. 274.

Books on the Apostolic Period. pp. 185-196.

1. General History 185.
2. Culture of the Period 185.
3. Philosophy 186.
4. History of Religion and Morality. 188.
5. History of Apostolic Christianity. 192.

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"Early Church". pp. 247-252.

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5. History of Apostolic Christianity. 192.

William Swan Sonnenschein: The Best Books. Part I. Theology, Mythology, Philosophy. Third ed. New York. 1910. pp. 459.

"The Apostolic and Patristic Ages, and Early Christianity". pp. 140-147.

"Persecutions of, and Attacks upon, the Early Christians." p. 147.

"Patristics: Writings and Lives of the Fathers." pp. 150-61

(See also, the Harvard Theological Review, 1921, pp. 283-374; 1922, pp. 323-405; 1924, pp. 1-49; 265-295; 1925, pp. 129-185).

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Reviewed in Prince. Theol. Rev. ix.166.

Hugh M. Scott: Origin and Development of the Nicene Theology.  
Chicago. 1896. pp. ix., 390.

The Stone Lectures for 1896.

Lecture II. - Laying the Foundations of the Nicene Theology, centering in the Divine Christ, and its opposition to pagan culture represented by Gnosticism, until the faith of the Church was settled by the Anti-Gnostic Theologians upon a New Testament basis. pp. 65-134.

Alonzo Rosencrans Stark: The Christology in the Apostolic Fathers.  
Chicago. 1912. pp. xii., 60.

R. H. Strachan: The Historic Jesus in the New Testament. London.  
1931. pp. 224.

This work is included here because of its recency and freshness of approach.

Louis Matthews Sweet: The Head of the Corner. A Study in Christian Origins. New York. n.d. pp. 261.

Chap. V. The Distinction between Fact and Interpretation and its Application in the New Testament.

Chap. VI. What happened after Jesus died?

Chap. VII. Jesus and Essential Christianity.

This volume is not to be found in the large libraries of New York City, but is at Princeton Seminary.

J. Tixeront: History of Dogmas. from the fifth French edition.  
Vol. I. The Antenicene Theology. St. Louis. 1910. pp. x., 437.

Arthur Cushman McGiffert: The God of the Early Christians. New York.  
1924. pp. 200.

A defense of the thesis that Jesus was the God of the Early Church, and later the Jehovah of the Jews was accepted also as God, which necessitated the doctrine of the Trinity.

## IX. THE FINALITY OF CHRIST AND OF CHRISTIANITY.

Alan Coates Bouquet: Is Christianity the Final Religion? A Candid Enquiry, with the Materials for an Opinion. London. 1921. pp. x., 350.

Appendix II. "On Mr. Wells' Account of the Rise of Christianity." pp. 290-295.

The author denies the Deity of Christ, and "puts on one side the question of Miracles". He concludes, however, that it is in "the highest degree improbable that there can be any new or higher religion to supersede Christianity."

Alan Coates Bouquet: The Christian Religion and its Competitors Today. Hulsean Lectures, 1924-1925. Cambridge. 1925. pp. 162.

Lecture I. Secularism. pp. 5-39.

Lecture II. Pantheism. pp. 40-70.

Lecture III. Traditionalism. pp. 71-104.

Lecture IV. Relativism. Christianity Final - in what Sense? pp. 105-137.

F. W. Butler: Can We dispense with Christianity? The Question: Its Crux and Implications for the Modern Mind. London. 1922. pp. xi., 208. (Bibliography, pp. 201-204).

A book that greatly refreshed my own heart when I read it some eight years ago. I believe it is still valuable.

David S. Cairns: The Reasonableness of the Christian Faith. Fifth ed London. 1924. pp. xv., 223.

Chap. IV. The Finality and Absolute~~ness~~ness of the Christian Revelation. pp. 131-186.

S. B. John: The Finality of Christ. London. 1931. pp. xi., 291.

- I. The Decay of Religious Belief. pp. 3-53.
- II. The Need and Permanence of Religion. pp. 54-72.
- III. Christ the Truth.
  1. Christ the Truth of Science. 73-87.
  2. Christ the Truth of Philosophy. pp. 88-95.
  3. Christ the Truth of Psychology. pp. 96-104.
  4. Christ the Truth of Religion. pp. 105-179.  
(a discussion of pagan faiths).
- VII. Christ the Norm of Humanity. pp. 180-194.

I saw this book at the Library at Princeton Seminary, and was at once deeply impressed with its comprehensiveness.

Randolph Harrison McKim: Christ and Modern Unbelief. New York. 1896. pp. iv., 146.

Probably not of primary importance.

William Temple: The Universality of Christ. New York. 1922. pp. x., 144.

- Lecture I. The Comparative Method. pp. 13-39.
- Lecture II. Is a Universal Religion Possible? pp. 43-81.
- Lecture III. Christ the Complete Revelation. pp. 85-113.
- Lecture IV. Does Christianity Work? pp. 117-144.

## X. MISCELLANEOUS LITERATURE.

Ernest von Dobschutz: Christian Life in the Primitive Church. London. 1904. pp. xxxix., 438.

Mainly concerned with ethical and ecclesiastical matters, but important.

William E. Gladstone: Gleanings of Past Years. Vol. VII. New York. 1897.

"Place of Ancient Greece in the Providential Order". 1865.  
pp. 31-96.

William Henry Paine Hatch: The Pauline Idea of Faith in its Relation to Jewish and Hellenistic Religion. Cambridge. 1917. (Harvard Theological Studies. II.).

Chap. III. Faith and the Religions of the Graeco-Roman World.  
pp. 67-81.

William Henry Paine Hatch: The Idea of Faith in Christian Literature from the Death of St. Paul to the Close of the Second Century. Strasbourg. 1925. pp. xii., 151.

Arthur C. Headlam: Jesus Christ in History and Faith. William Belden Noble Lectures. 1924. London. 1925. pp. xviii., 232.

Lecture VII. "What Think ye of Christ? Whose Son is He?"  
pp. 183-205.

Walter H<sub>o</sub>bhouse: The Church and the World in Idea and in History.  
Bampton Lectures. 1909. London. 1910. pp. xxv., 411.

J. B. Lightfoot: Historical Essays. London. 1895. pp. xiii., 245.

- I. "Christian Life in the Second and Third Centuries". 1-71.
- II. "Comparative Progress of Ancient and Modern Missions."  
pp. 71-92.

Mysterium Christi: Christological Studies by British and German Theologians. Edited by G.K.A. Bell and Adolf Deissman. London. 1931. pp. x., 287.

#Brooke Foss Westcott: The Two Empires: The Church and the World.  
London. 1909. pp. xxvii., 352.

- Chap. IV. The Age of Marcus Aurelius. pp. 100-127.  
Chap. V. The Age of Septimus Severus. pp. 128-142.  
Chap. VI. The Oriental Despots. pp. 143-155.  
Chaps. XIII.-XV. The Council of Nicæa. pp. 276-352.

## APPENDIX I. VOLUMES NOT FOUND IN EASTERN LIBRARIES.

C. J. Ball: Testimonies to Christ. London. 1899. pp. 372.

Not in - New York Public Library, Union Theological Seminary, Crozer Theological Seminary, University of Pennsylvania, Protestant Episcopal Seminary in Philadelphia, Enoch Pratt Library (Baltimore), Princeton Theological Seminary,

W. B. Colton: The Evidences of Christianity as Exhibited in the Writings of its Apologists down to Augustine. Hulsean Prize Essay, 1852. Boston. 1854.

Not in New York Public Library, Union Theological Seminary, Crozer Theological Seminary, University of Pennsylvania, Andover-Harvard Theological Seminary, Princeton Theological Seminary.

G. E. A. Grindle: The Destruction of Paganism in the Roman Empire. Oxford. 1892.

Not in the University of Pennsylvania, Protestant Episcopal Seminary in Philadelphia, Princeton Theological Seminary.

Samuel McNaughton: Doctrine and Doubt; Christ the Centre of Christianity. London. 1886.

Not in the New York Public Library, Union Theological Seminary, Crozer Theological Seminary, University of Pennsylvania, Enoch Pratt Library (Baltimore), Princeton Theological Seminary

Tuting: The Coming of the Kingdom of Christ to the Roman Empire. 1915.

Not in Union Theological Seminary, New York Public Library, Andover-Harvard Theological Seminary, University of Pennsylvania, Protestant Episcopal Seminary in Philadelphia, Crozer Theological Seminary, Enoch Pratt Library (Baltimore), Princeton Theological Seminary.

Veitch: The First Christians. 1906.

Not in Union Theological Seminary, New York Public Library, Crozer Theological Seminary, University of Pennsylvania, Protestant Episcopal Seminary in Philadelphia, Enoch Pratt Library, (Baltimore), Princeton T

heological Seminary.

XI. THE MODERN REVIVAL OF PAGANISM.  
(These titles haven not been personally examined.)

- L. S. Anderson. "In Praise of Heathenism". Open Court. June, 1926.  
40:340-351.
- C. Bell. "Rediscovery of Paganism." Nation (London). Oct. 20, 1923.  
34:116, 117.
- Edwin Heyle Delk: The New Paganism and the Old Faith. 1910 or 1911.
- E. Duvall. "The New Paganism." Atlantic Monthly. Nov., 1925.  
136:633-637.
- Albert Parker Fitch: Preaching and Paganism. Lyman Beecher Lectures.  
New Haven. 1920.
- J. M. Gillis. "The Revival of Paganism." Catholic World. Dec. 1923.  
118:374-380.
- C. A. Gimblett. "Christianity and Modern Paganism." London Quarterly Review.  
Jan. 1931. 155:111-115.
- W. C. Haynes: Twentieth Century Paganism.
- Abraham Herbert Lewis: Paganism Surviving in Christianity. 1892.
- Edward Lewis. "The New Paganism." Atlantic Monthly. August, 1917.  
120:221-230.
- Jospeh Alexander Leighton: Religion and the Mind of Today. New York.  
1924.  
Chap. IV. "The Recrudescence of Paganism." pp. 38-57.



"Modern Paganism." Westminster. Dec. 1902. 158:679-682.

R. M. Pope. "The New Paganism." London Quarterly Review. July, 1911.  
116:53-64.

G. Santayana. "Heathēism." New Republic. April 24, 1915. 2:296, 297.

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The New Pagan Review. Edited by William Sharp. (One issue only).

Pagan. A Magazine for Eudaemonists. New York. vols. 1-6.  
May, 1916 - January, 1922.

# Commencement Bulletin

## Cheeloo School of Theology

No. II

June 25th, 1932

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### Events of Commencement Week

Final examinations for the year began on Friday, June 10th, and extended through till noon of the 16th.

On the morning of the 16th, the Board of Directors of the School of Theology met for the annual meeting to accept reports for the year just completed and to give their sanction to plans for the future. The members of the Board in attendance were Mr. Chang Po-Huai, Chairman, and Mr. A. G. Castleton from the English Baptist Mission; Mr. George K. King from the Canadian United Church Mission; Mr. Dean R. Wickes and Mr. Li Fu-Hsiang from the North China Kung Li Hui (American Board), and Mr. Li Shih-Ta representing the Alumni. Three members of the Board were unable to be present.

Thursday afternoon from five to six Mrs. Stanley served tea on the Stanley lawn to the members of the Board of Directors, the Faculty and students which gave a very pleasant opportunity for acquaintance between "rulers" and "ruled".

In the evening there was a social for faculty and students given as a farewell to the graduating class.

On Friday morning at 6.15 a short Communion service was held in the Chapel of the School, a Fellowship Meeting for members of the Board, Faculty and students. This service was in charge of Mr. Kuo Chung-I and Mr. Li Yung-Ch'uan.

The Graduation Exercises, account of which is given elsewhere, were held in Kumler Memorial Chapel at 4.30 in the afternoon. Mr. Chang Fang, Principal of Gin-Ling Middle School, Nanking, gave the address. Ten graduates received diplomas.

In the evening at seven o'clock the Faculty and members of the graduating class sat at dinner together and spent a very pleasant two hours in banter and conversation.

## This Year's Graduates

There appears to be a sustained demand for the men and women who leave the School from year to year as is shown by the appended list of graduates, with their work this coming fall:—

Miss Wu Yu-Ying,- Teaching, Central China Union Theological Seminary, Wuchang.

Hwang Yueh-Han,- probably further study.

Yang Te-Ch'uan,- Literacy and Young People, United Methodist Mission, Wutingfu, Sung.

Hu Shih-Tseng, Probably work amongst the Tribes, Yunnan.

Chang Kuo-Tseng,- Student Pastor, Methodist Mission, Peiping.

Hu Jen-An,- Student Work and Religious Education, Middle School, Wuchang.

T'ien Chin-Hsien,- Church and Evangelistic Work, Kung Li Hui, Peiping.

Ch'en Ch'i-Ch'ang,- Pastoral Work, Kung Li Hui, Foochow.

Li Ch'un-Tse,- Young People, Baptist Mission, Swatow.

Wan Fu-Lin,- District Superintendent, Wesleyan Mission, Hunan.

## Graduation Service

In the late afternoon of June seventeenth occurred the second commencement of the Cheeloo School of Theology since its separation in organization from the University. A fine class of ten was graduated, coming from homes in nine provinces, including Hongkong, all but three of them from south of the Yangtse River. Our stately Kumler Chapel, decorated with palms and pink oleanders, gave a beautiful setting for the ceremonies, which began and ended with academic procession of faculty and graduates in cap and gown, the difference being that in the recessional the graduates carried diplomas showing that they were Bachelors of Theology, and over their black gowns hung hoods in the college colors of blue and gold, bordered by theological red.

Mr. Chang Fang, Principal of the University Middle School, Nanking, gave an earnest address, taking as his text John 14:6, and setting before us a vivid picture of Jesus as the Way, the Truth, and the Life. His picture showed us the way as Love in Action, with complete unification and consecration of a divine-human personality, or, in other words, Truth, alive and dynamic; then Mr. Chang drew as a companion picture ideal young lives, WHOLE lives, charged with the creative energy of that

Spirit of Jesus which still is in action in human personalities, and through them in society, and painted also, in appealing words, the need in China today of whole-life activity, motivated by love. Instead of sounding brass or clanging cymbal, what the Chinese call the "singing of high tunes", Mr. Chang called for Action, which was the Way of Jesus when He "dwelt among us" in whole-self giving which is more than self-forgetting.

The Principal, Dr. Stanley, before granting the diplomas, gave an impressive "Charge to the Graduating Class" and the "Prayer of Consecration, offered by Mr. W.B. Chang, Chairman of the Board of Directors, voiced, we hope, for this group in the "commencement" of their lifework their whole-life devotion to the cause of Christ, in actions, not in words.

### Professor Horton's Lectures

Cheeloo was privileged to have Professor Walter M. Horton of Oberlin Graduate School of Theology, U.S.A., give four lectures during his brief stay in Tsinan May 2nd and 3rd. In addition he gave generously of his time in speaking to several classes and on the Thursday holiday to the students of the Cheeloo School of Theology with which Dr. Horton had been in correspondence with regard to this visit.

The two evening lectures in the Medical School Chapel on The American Student's Philosophy of Life, and Strength and Weakness of the Gandhi Non Co-operative Movement as a Method of Social Struggle (based on his recent impressions) were very well attended in spite of rain and mud. They were followed with evident interest and appreciation. Thanks are due to Professor Shu for his skilful and enlivening interpretation of the speeches into Chinese.

The lectures given in the School of Theology at 3:30 each afternoon on the Quest for God, interpreted by Mr. Li Yung Ch'uan, showed Professor Horton in his own special field where his writing is commanding so much attention in the theological world at home. These lectures were also very well attended. The clarity of Professor Horton's thinking and expression of himself sustained the interest throughout in a subject which called for close and hard thinking. Professor Horton is one of those thinkers who believes it is possible to secure a dependable body of knowledge about God which we can properly call scientific, and believes that this common body of basic knowledge will become generally accepted as all tested scientific knowledge is. This must be supplemented by a second type, the knowledge we gain through rational interpretation, what

we may reasonably hold about God, such as his Unity. But our quest is not fully religious nor to be satisfied until we push on to the third and characteristic adventure of religious faith, and through it make those further discoveries of God which give power and light for life. Here we come upon the essential venture of the Christian faith, that God is shown to us in the life and person of Jesus of Nazareth, and this kind of knowledge through faith crowns our search for God.

### Rural Life Conference

On April Fifth there was held in the building of the School of Theology a Conference on the Church and Rural Life. This was held in connection with the visit of the Laymen's Appraisal Commission and the members from that Commission present with the conference were Mr. Sibley and Dr. Taylor. Between forty and fifty delegates were in attendance representing the American Presbyterian Mission, the Kung Li Hui (American Board), Methodist Mission, English Baptist Mission, Shantung Synod Church of Christ, &c.

### Faculty Peregrinations.

During the second Semester several members of the Faculty have had to serve in various capacities beyond the immediate confines of the School. Mr. Lo was at Wo Fo Szu for ten days attending the North China Religious Education Conference, and was later in Shanghai in attendance upon the Meeting of the Executive Committee of the N. C. C., Mr. Cady was asked to deliver one of the addresses at the Fiftieth Anniversary of the work of the American Board in Shantung held in Tehchow; Mr. Kuo made a trip to Shanghai to attend a conference on Christian Literature; Mr. Stanley was called to Peiping twice in connection with matters having to do with the school; while Dr. Mitchell has left for Honan where he is helping in a Summer Conference for church leaders in his own Mission in that province.

### Summer Conference.

A Summer Conference for Christian workers in the Province, men and women, is to be held from July 2-16th. The curriculum includes courses in Biblical subjects, Religious Education, Rural Life Problems, Preventive Medicine, &c., and we hope that these days of fellowship and association together will be of great benefit and suggestiveness to all who come. So far about 100 have registered for attendance.

The powerful ones bring on the ruin by depriving the weaker. Either the less fortunate are so complacent in their deprivation that they do not demand what they must have in order to sustain the structure of life that is being reared, or else they are not complacent and rise in dumb rebellion to drag down the house like a blind Samson.

Either way the end is the same. Efficiency, intelligence, the ideals of men, cannot save us unless they are given to the service of the power that makes us one, which is God.

*The conversation will be continued next week with Professor Macintosh as the spokesman.*

## B O O K S

### Did Christianity Borrow from Other Faiths?

THE RELIGIOUS BACKGROUNDS OF EARLY CHRISTIANITY.  
By Frank L. Marshall. Bethany Press, \$2.50.

FOR the past twenty years there has been an increasing interest in the environs of Christianity. A number of monographs on different portions of this vast field have appeared and each arouses the appetite for further study. This book covers in outline such part of the background of Christianity as may be called "religious." It is of particular interest as coming from the dean of the "College of the Bible" and "Professor of Biblical and Patristic Greek." Time was when the slogan, "The Bible and nothing but the Bible," sufficed. It was assumed that Christianity could be fully understood by the careful study of its biblical documents in the original. Now this professor says: "It is the conviction of a growing number of New Testament students that hitherto the time and attention devoted to the mystery religions and to Palestinian Judaism have not equaled the importance of these subjects as aids to the interpretation of the New Testament. . . . Too often interpreters have pitted the church against the Hellenic schools of philosophy, systems that were outgrown and practically dead when Christianity entered the arena. The battle of Paul was not so much with the Greek schools of thought as with the mystery cults, with their dead and risen savior-gods." This book, he tells us, grew up in the classroom. The manuscript was first read to his students, who urged its publication.

In these pages we are given a study of the religion of the Greek poets; the contribution of the Hellenic philosophers, of Philo and of Hellenized Judaism, of Palestinian Judaism and of the mystery cults. There is also a setting forth of the pagan ideas of immortality and of heaven and hell. The book closes with a chapter on the contacts of Christianity with the state and a summation of the reasons of its triumph. There is appended a selected bibliography.

The strongest feature of the book is its study of the religion of Mithra. Three chapters are given to this. The author has done a distinct service by his use of the work of Franz Cumont on Mithraism, which is as yet untranslated into English. The study of the Jewish apocrypha and pseudepigrapha is very well done. The discussion given Philo is satisfyingly adequate and illuminating.

The author has a distinct point of view which is consistently carried throughout the book: that while first-century Christianity came to close grips with non-Christian systems of religion it really suffered no change by this contact. "While the mystery religions at first welcomed Christianity as a new mystery religion, and proceeded to appropriate everything in it that was desirable, not so Christianity. To the primitive

Christians their Christ was the only way, truth, and life, and no compromise, no syncretism was tolerated." "It is claimed by some that Paul got his mysticism from the mystery religions. . . . Paul's Jewish training gave him an aversion for all such. . . . The faith of Paul was communicated to his converts." This viewpoint is at frank disagreement with such scholars as Angus, who calls Christianity "the most syncretistic of religions," and would seem to be at odds with E. F. Scott's title, "The Gospel and Its Tributaries." One could wish that having taken a position at variance with many scholars in this field the author would have more fully fortified his stand. It is admitted, however, that later Christianity was modified by syncretization.

The selection of materials is unsymmetrical. One wonders why, after having said in his foreword that the Hellenic schools of philosophy were "outgrown and practically dead when Christianity entered the arena," Dr. Marshall should give three chapters to the discussion of these very Hellenic backgrounds, some of them as far removed from Christianity as 800 B. C. Three chapters are given to Mithra and only one chapter to the Cybele-Attys, the Isis-Osiris, Orphic and Babylonian cults together. Why are three chapters given to pagan post-mortem ideas, such as life after death, heaven and hell, and no consideration, as such, to the contemporary social and ethical ideas which impinged upon early Christianity so powerfully? There is no discussion of Gnosticism. The author doubtless would have his reasons for these unexpected features. The bibliography is confessedly limited, but one is disappointed even then to find no mention of important and somewhat recent books in English—such as Angus, "Religious Quests of the Græco-Roman World"; E. F. Scott, "The Gospel and Its Tributaries"; H. F. Willoughby, "Pagan Regeneration"; S. J. Case, "Experience with the Supernatural in Early Christian Times," and V. D. Macchioro, "From Orpheus to Paul."

W. D. SCHERMERHORN.

### A Liberal Solution

A PLANNED SOCIETY. By George Soule. The Macmillan Company, \$2.50.

APPROPRIATELY enough it has remained for an editor of one of America's distinguished journals of liberal thought to make the most lucid and disarming contribution to economic liberalism that has yet appeared. George Soule is known for the clarity of his thought and for the vigor of his expression; and in this volume he enhances his reputation by formulating his views, heretofore expressed for the most part in scattered articles, into an elaborate philosophy of social planning. Indeed, the arrangement of the book is so orderly, and the argument so logical and persuasive, that the reader

will be tempted to give way to a too easygoing optimism regarding the future of a planned society.

Mr. Soule begins with a vivid and typically journalistic description of "An Old New Era (1920-1930)." It was a hodgepodge world we were living in, and American business men went back to a naive faith in economic fundamentalism. Tennessee hunted down the evolutionists, and Mr. Mencken indulged his favorite pastime of "boob-thwacking" and "yokel-baiting"; but stocks were rising, and jobs were not hard to find, and hence nobody worried except a few moralists and the more conscientious students of economics. This illusion of prosperity continued until the planless world crashed into an unlooked for and an unplanned for slump. Those farseeing liberals who had always predicted that "prosperity" would end in this fashion felt helpless in the presence of such an unmanageable civilization; and they could neither create a victorious faith, nor attract a courageous following.

Once their opportunity came however, in the crash of 1929, they were caught in an embarrassing dilemma, and they have yet to extricate themselves. There is a contradiction at the very heart of liberalism, for it once assumed that private business had a right to do as it pleased with a minimum of governmental interference. This was the doctrine of rugged individualism, and it is still being invoked time and again. Having struggled and freed himself from the restrictions of church and a feudalistic society the individual rose, and, with the help of modern science and technology, proceeded to create a system of oppression all his own. Hence it becomes necessary for the modern liberal to reappraise and redefine his position. Liberalism becomes thus not mere regard for the rights of individuals, but intelligent effort to bring about the integration of the society in which individuals are a part.

Here then is the central theme of Mr. Soule's book. He makes it clear however that his position is neither communistic nor socialistic. Communism as a working philosophy leaves him unconvinced because the class struggle, which Marx predicts so confidently, and which is the necessary prerequisite, seldom if ever takes place. It is not likely to take place in America; at least not to the extent of actually overthrowing capitalism. This, in a modified sense, also goes for socialism. Nowhere has the socialist party done much to change the essentials of the capitalist regime. Abstractly, socialism, with adequate political power, could change our whole present system; but if it ever dared to put its doctrines into effect on a large scale it would be voted out of power almost immediately, so confusing and disheartening would be the transitional state from capitalism to socialism.

The author's only hope then is to fall back on his faith in "the organizing man," as distinguished from "the economic man" of classical days. The latter is the profit seeking man; the former is the executive of varied interests who will eventually recognize the necessity and desirability of organizing society on a far vaster and therefore less competitive scale. Mr. Soule does not deny the possibility that a revolutionary proletariat may become the embodiment of the idea of planning and control, but he does "contend that whatever social group eventually becomes dominant under the conditions of modern industry will do so, not primarily because of its material suffering or its class status, but because of its support of, and ability to operate, a planned economy."

The plan itself, which is here offered, lacks detail. It begins with a national economic board, appointed by the President, and consisting, not of "bargaining representatives of various interests, but of qualified experts representing the nation as a whole." Branching out from this central board there are to be administrative organs to regulate and direct every indus-

try to the end that production, consumption, investments, wages, and prices shall be scientifically adjusted and stabilized.

One longs, not only for more details, but also for more faith in the willingness of those now entrenched in economic power to make the concessions that such an integrated world must inevitably require. Nevertheless, here is an outstanding contribution to the literature of the depression. It will disarm the critic, allay the suspicions of the skeptic, and convert the unbeliever, not to a plan, but to a philosophy, a way of life; and that after all is more important at this time. Whatever the differences that divide the liberals, this book should be classified as "required reading" for anyone who would deal with and change, as well as understand, our contemporary world.

EDWIN T. BUEHRER.

## CORRESPONDENCE

### The Endorsement of Experience

EDITOR THE CHRISTIAN CENTURY:

SIR: My attention has been called by some of our members to your editorial on "A Political Party Without Candidates," in your issue of May 25, 1932. I have read this editorial with the keenest interest. It coincides exactly with views that I long have held with regard to the futility of trying to create a third party. Moreover, I have long felt that what we needed was just some such an organization of disinterested individuals and forces as you describe. In short, I am so much interested in your proposal and it is so much in line with the general plans of our Public Ownership league that I shall hope to hear from you further in the matter, either through The Christian Century or otherwise, and furthermore, to help in what ways we can in furthering and developing some such disinterested political movement as you describe.

After twenty years of personal efforts in one of the third party movements, and after many more years of study and observation of many other of the third party movements which you mention, I am thoroughly convinced that you are dead right as to the futility of these third party movements. And, of course, that leaves us only some such nonpartisan or disinterested political organization such as you suggest. We are extremely anxious to help in building it up.

Chicago.

CARL D. THOMPSON,  
Secretary Public Ownership League.

### Millions Waiting to Join

EDITOR THE CHRISTIAN CENTURY:

SIR: Please enrol my name in the roster of your "Disinterested" party. The motive of the party and the platform are pre-eminent. But the name seems inadequate, as the members of this party will be tremendously *interested* in the best things for the country. The meaning you gave to the name is not implicit in the word.

I believe there are millions who are members of your party in spirit, only waiting for a chance to enrol in so worthy an endeavor. I trust the party will begin functioning at once by placing the platform in the hands of each delegate and alternate of both political conventions.

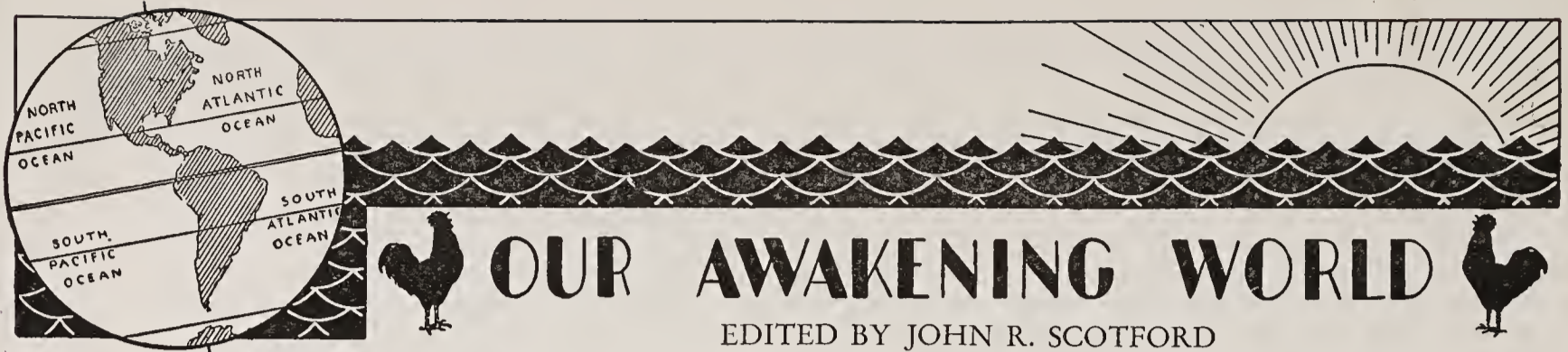
Chicago.

ZONIA BABER.

### Another Recruit

EDITOR THE CHRISTIAN CENTURY:

SIR: We have read with almost hypnotized interest your articles discussing the organization of the independent voters of the country into a Disinterested political party. We could scarcely wait for the publication of the suggested platform, and



### A World Convention in Rio de Janeiro

THE World's Sunday School Convention is an itinerating body, which in recent years has met in Jerusalem, Tokyo, Glasgow, and Los Angeles. To journey to Brazil for this year's meeting was a happy thought, for it gave to the convention two novel experiences—meeting south of the Equator and in a Catholic country, neither of which it had done before. In no other Latin land would a Protestant world-gathering be more welcome than in Brazil. Her people are both courteous and inherently tolerant. Rio is more than anxious to welcome any gathering of world significance. Protestantism has taken root more deeply in Brazil than in any other South American republic. Apparently, the convention which was held this summer has come up to the prospectus. Representatives from thirty-three countries were on hand. The current revolution discouraged the attendance of Brazilians living in the interior, but did not discommode the visitors from other lands. One of the meetings was held in a public square, with an estimated attendance of 10,000. On Sunday morning a delegation from the convention took the ferry across the bay to Nictheroy, which bears the same relation to Rio that San Francisco does to Oakland, and attended the Congregational Sunday school in that place. The Egyptian delegate called to their notice that his country was mentioned three times in the lesson materials for the next Sunday; the delegate from Ceylon related how his ancestor six generations back had been converted to Christianity, and how the palm trees of Brazil reminded him of his native land, from which they had been carried to South America by the Portuguese. Delegates from Korea, Mexico and South America added other touches.

### The Quest of Fair-Mindedness

FROM *The Southern Workman*, published by Hampton Institute, we glean the following illuminating meditations on the achievement of fair-mindedness, which were originally given in an address to teachers by William E. Stark: "Am I trying to think how I can overcome my own prejudices or how I can persuade the other fellow to abandon his? It is perfectly simple to see another person's prejudices; the difficulty is to enable the afflicted one to pluck out the mote which obscures his vision. But if one recognizes one's own prejudices and desires earnestly to eliminate them, it seems not unlikely that one could readily find the way. Assuming a genuine desire to be fair, let me illustrate how one might gain some skill in its practice. Let us assume that Mr. C. has conceived a deep interest in the use of one's mind as an accurate instrument for controlling behavior rather than as a clearing-house for the emotions. Several cases occur to him in which his conduct was not in harmony with this ideal. At breakfast he says to his wife, 'I've been thinking over our talk about your mother's visit. I guess I

was unreasonable. When would you like to have her come?' On his way to school he buys a paper which he has not read for years, because it supports the opposite political party to his own. He reads an editorial through which he would have stuck his fist if it had not been for his new ideal. He forces himself to consider the arguments offered. Certain figures are quoted which, if accurate, would refute a statement in his own party's platform. Instead of dismissing the statement as untrue, he makes up his mind to verify it. If Mr. C. keeps on, a day at a time, doing as well as on the morning described, he will, after a few weeks, develop a mental set toward fair-mindedness. There will be fewer bad displays of prejudice, and he will find it increasingly easy to recognize opportunities for tolerance and to utilize them."

### The Ancestry of Internationalism

"CHRISTIANITY began as an international movement transcending national and racial distinctions. That was one of the main factors in its strong appeal to men of the early centuries. One of the tragic results of the Protestant Reformation, great and good though most of its results have been, was the tendency of churches everywhere to become purely national institutions, and to forget that they were parts of a great international fellowship. We must recover that obscured sense of the world character of our religion. Way back in the middle of the second century of our era a man unknown to us even by name wrote a letter to another man of whom we know only that his name was Diognetus. It is just a fragment of a personal letter, but in it the writer says, 'What the soul is in the body, Christians are in the world; for the soul holds the body together and Christians hold the world together. This illustrious function was assigned them of Almighty God, which it is not lawful for them ever to forsake.' May God help us ever to remember that this is our function as Christians, and never to forsake it!"—From an address delivered by William P. Merrill in Shanghai last spring.

### As a Summer Student Sees His Job

A SEMINARY STUDENT who is serving under the Church Extension Boards in North Dakota outlines some of his activities in this way: "The first of my projects are the sermons, which I call 'conversations about religion.' Because of the strength of the Pentecostal church in this community, I have felt that a course of religious re-education is sadly needed. Children and young people under this influence are taught that the world is coming to an end in a short time, and that all who are not converted *via* the trance and babbling of tongues will be burned in hell. Even the more rationally-minded in the community seem bewildered in their efforts to meet these arguments. A second project is made possible by the location of our 'church' in a former implement building



from the rim or periphery toward the hub of truth. As we near the center, we come closer together, and if we ever reach the hub of fully-revealed truth, we shall find that we are all on the same hub, that truth is not split up into different religions, but is one, and that we have been on the same wheel of life all the time and have not known it.

Such a view of the religions of the world must perforce make a great difference in our appraisal of them. For example, we shall not be so cocksure that Hinduism at its best may not be as good for the Hindu, or better, than Christianity may be. I know we cringe at the thought, but when we come down to it, we have never entered into the mind and life of a Hindu. We cannot do it, because we are Occidental and he is Oriental. Therefore, we have no way of ever knowing whether our particular brand of religion is better for him, unless we become dogmatic and assume that our religion is the only religion, and that because it is good for us, it must be better for him.

"Well," someone may say at this point, "if you believe that other races and religions have so much to contribute to us, why do we send goodwill ambassadors to them?" It is a good question, and now I want to give you my reasons for believing in and supporting world sharing. Incidentally, I am convinced that the falling off in gifts to world sharing, which began years before the depression set in, is due in great part to the fact that the lay mind is growing cold to old-time missionary calls, and has not yet grasped the new. There is no use in talking to the average layman today about taking the world for Christ; he knows that the world cannot be taken for anything; he does not believe that Jesus would want the world to be taken for Christianity—certainly not Christianity as practiced in the West. On the other hand, the layman does respond to calls which are in keeping with our new knowledge of race, national and religious relations; he does respond to the summons to go in the spirit of Jesus to other people with the thought of learning and giving the best that we have, and with the thought of urging these people to send missionaries to us; he does respond to the idea that the world will never be taken by egotistic compulsion, but can be led to give itself through the interpenetrating spirit of humility and friendliness. The sooner we get our churches thinking in terms of a new world view, the better will it be for our world-sharing projects. Let us not fear that it will cut the nerve of emotional, soul-stirring appeals when we make it clear to our people that Jesus does not want his followers to proselyte other faiths in an attitude which says, "We are the people; we have the religion." There is a greater emotional and spiritual release than we have ever dreamed of, which will come when once we throw our gospel about this ideal of a new world order of mutual respect, brotherliness and peace. What are some of these new grounds for world sharing?

In the first place, world sharing receives my support, because I see in it the way to the new world of brotherhood, for which we pray. I do not believe that we shall have peace and goodwill among nations until we understand each other, and I do not believe we can understand and appreciate each other's culture until we have lived with each other. That is why I like to have fine Hindus, Chinese and others come to America. That is why I like to have splendid representatives of our people go to those countries. If these peoples are to understand the best in our country, they must have a chance to see our best. These goodwill ambassadors of ours represent the finest of our people.

I believe in world sharing because it means mutual exchange. I have suggested before that other races have much to contribute to our life. Now I would say that we have something for them. We have a life to share; a life, unique in history, and a way of living that has met the test of years—the life of Jesus. We have the vision of religion as a social force in our communities, which vision we may well share with others. Surely we cannot in selfish complacency keep these good things to ourselves.

Again, world sharing receives my support because I need the enlarged life which it brings to me. I may think that I am helping someone else when I give; as a matter of fact I am doing more for myself than I know. I realize very well that without world sympathies and racial contacts my soul would shrivel up and wither away. I might not be conscious of the shriveling process, but it would be going on just the same. No truer words were ever spoken by a prophet than these: "Where there is no vision a people perish." Where there is no world sympathy and understanding a church becomes very small indeed.

And then I give my support to world sharing because it is an attempt to create within the nations a spirit which will be commensurate with our new world unity. We should know by now, that no man liveth to himself and no man dieth to himself. No nation can wash its hands of any other nation. America sadly needs Christianizing, there can be no doubt of that. But to have a new America we must have a new world. We cannot walk north on a vessel sailing south. If we do not help to bring goodwill to a world, we will find our own life dragged downhill. And so I believe in world sharing because it is the best way I know of bringing the spiritual, mental, social life of us all up to the level of a new and closely-knit world.

There is, then, no such thing as a selfish Christian: those two words do not belong together. There is no such thing as a narrow, home-church Christian. These words simply do not ride together. The true Christian will have the whole world in his heart; he will be sensitive to human needs wherever they may be; he will give of himself and his substance to those needs; he will be tolerant of other faiths; he will reach out eagerly for the best of other religions and other cultures; he will look through the eyes of Christ toward that new world which is to be when the hearts of men are filled with the spirit of brotherly love.

## Remonstrance

By Max H. Webster

I am impatient, Lord.  
I want to see men's lives catch fire  
And blaze up quickly with so fierce a heat  
That all injustice everywhere  
Shall melt before the fury of their wrath.  
I want to quicken human sympathy  
Until the bitterness of distant lives  
Awakens pity even in the hearts  
Of those imprisoned in the world they see.  
I want to touch the sleeping soul of youth,  
To press its roots deep in the fertile past,  
To warm it with the heat of tropic suns,  
And force it into sudden flower.

I am impatient, Lord.  
I cannot understand how thou canst wait  
Upon the glacial motion of the years. . . .  
Yet be thou patient even now with me,  
And help me climb love's tortuous trail with thee.

can move toward a more Christlike world. For this was the inclusive purpose agreed to by the conference. There was adequate emphasis upon personal religion and the uniqueness of Jesus, yet it was made clear that the gospel is for men, not in isolation, but as they live and work together. Permeation by the spirit of Christ of all human activities and relationships, in all places, and among all the peoples, is the fundamental purpose of missions, as it is of the Christian enterprise everywhere.

It was also agreed that the missionary is no longer the contribution of the superior to the inferior. He is counselor, co-operator, friend, teacher, sent from the older churches to assist the younger churches as they strive to occupy areas of interest, as well as regions of space, in their respective countries.

The program of service also broadens. Evangelism still has first place, but education, medical work, economic relief, play and recreation, are now regarded as also Christian in themselves, not "bait" for hooking proselytes, but methods of meeting human need in the name of Him who went about doing good. Thus there emerges "an inclusive evangelism," one that seeks to implement Christ's spirit in daily living.

Thus zeal for saving the souls of the heathen is transformed into zeal for pressing toward the mark of a redeemed society in all the continents. A single-track program expands into a group of correlated activities comprehensive enough to meet all the needs of all the people. The superiority complex fades as the rôle of collaborator, in a cause that is world-wide in its scope, challenges the leadership of Christ-minded men.

Not alone the entire future of missions, but literally the hope of the world, is bound up in the philosophy that guided the thinking and dominated the conclusions of the great Jerusalem Conference.

### *The Strategy of Missions*

Missionary statesmen have always attempted to win to Christianity those persons and groups which it was believed would be most influential in spreading the teaching and organizing the work of the Church. Alexander Duff sought through education to command the allegiance of the brilliant Indian *intelligentsia*. The missionary pioneers in Japan confined their work to the great and growing cities during a period of rapid industrialization. In nearly all lands there has been widespread geographical "occupation," which meant work in the rural villages, in order that all might hear the Gospel message. A generation ago there began the mass movement in India which has laid the foundations for Christian leadership of the less privileged classes.

All of these approaches have been justified and all have borne fruit. But there is now in process of formulation a new strategy, which, put in its simplest terms, calls for an aggressive effort to serve the masses of mankind in both city and village, and to enlist and educate youth to lead in this dual service, to the end that personal character and social relationships shall be filled with the spirit of the Master—made more Christlike. In India, for example, the Nagpada Neighborhood House, organized by a great missionary, symbolizes a service to the crowded city of Bombay that should be duplicated a hundred times in the cities of India. The "rural reconstruction unit"—a group of contiguous villages as the area for a full program of Christian community building—exemplifies the now accepted method for rural evangelization. Under the impulse given them by the report of the Commission on Higher Education the fifty Christian colleges of India are making plans for research and

extension, as well as new methods of training, that will enable them to serve the multitudes in both city and country.

I am persuaded that in accepting this threefold approach—to (1) the urban proletariat, (2) the village masses, (3) the *intelligentsia* (the students)—lies the successful future of the Christian Church in all countries, probably, indeed, the future of the Christian religion.

### *The Claims of Rural Work*

Now if this new strategy is valid, it follows that rural missions at once take on new meaning and importance. Missionaries have always gone among the villagers, and in Korea and India, for example, the overwhelming majority of Protestant church members are rural folk. Nevertheless, it is also true that, broadly speaking, the missionary enterprise has centered itself in the cities. In nearly all aspects of its work it has actually had its back to the farmers. Now we see that we must seek to serve directly and immediately and practically those who toil on the land and live in their little cluster of households, the village.

There prevails a mistaken idea about rural work and the rural missionary. The work is often thought of as a department of mission service, like educational or medical missions. But rural missions are the whole impact of the Christian enterprise upon the villagers. The rural missionary is frequently regarded as an agricultural technician, whereas he is a person skilled in reaching the mind and heart of the villager with a multiple message for the more abundant life.

Merely to make a list of the valid claims of rural work upon the Christian Church would exhaust available space. The numbers of rural people in mission lands—certainly 800,000,000—perhaps a full billion; their sad conditions of underprivilege by reason of illiteracy, debt, disease, dirt; their economic importance both as producers and potential consumers; their increasing political significance and their growing restiveness—all these factors, quite apart from the need of the full gospel for the masses of mankind, sustain the challenge of rural work to the Church everywhere.

### *New Plans for Rural Work*

The press release for the Jerusalem Conference, summarizing its work, contained these words:

Most novel of all and most convincing was the setting in the center of the Council's thought the problems of rural populations of the world, which, after all, cover the majority of the human race. The Meeting saw, as no such group had ever grasped before, the need to shape the work of evangelism, education, economics, healing and hygiene, in the village; not on a crude or a simple form of city work, but on a radically different plan from the foundation upward and in the light of the best modern knowledge.

Since these words were written there have been held not less than a dozen major conferences in the mission field, at each of which the sole purpose was that of making adequate plans for village work. The plans thus evolved have been followed by the inauguration of practical "projects." Not only has village work enlisted the interest of missionaries and missions, but it has now been accepted as important policy in the various National Christian Councils, some of which are employing full-time secretaries for rural work.

These new movements are of the utmost significance to the West as well as to the East. For example, it is now believed that a comprehensive and correlated program of community service is the all-important feature

of rural work. It includes, of course, preaching and worship, religious education, and schools. But it would emphasize also health and hygiene for village folk, mass education for both literate and illiterate villagers, play and recreation, and attention to the special needs of women and girls. It would extend the present agricultural missions to include not only helps to farmers looking toward more efficient production, but a strong drive for co-operative societies, especially for credit, and more attention to village industries as a source of additional income and the worthy use of idle time.

It is not understood that the Church itself will be the

agency through which all these services will be rendered. Some of them are functions of government; some can best be forwarded by voluntary organization. Where government is not functioning, the Church will do what it can in the meantime. In any event, the Church is to be "the central driving force" in the community, will become a community-serving institution, and will seek to unify all the efforts for village progress into a program designed to secure a better community in all its aspects—economic, social, moral, spiritual. In fine, it seeks a more Christ-like community.

(To be concluded)

## New Grounds for World Sharing

BY CARL S. WEIST

Minister, Community Church, Mount Vernon, New York

THE VERY earliest phase of missionary effort we may term "Individualism." It sprang naturally from the theology of its day, which was individualistic, having as its basic note the conviction that man was originally low and depraved and must be born again. The consequence of this theology was an outpouring of missionaries to all parts of the world, with the thought of converting "foreigners" to belief "on Jesus." The emphasis was placed upon securing acceptances to a theological method of salvation, ere the heathen sinner's chance be taken away by death.

This kind of mission, fortunately, we do not longer believe in, for we have long since passed into a new phase which we may call "Altruism." Altruism, which succeeded Individualism, was the emphasis upon the welfare of others; not as beings to be saved from hell, but as beings needing help in this life. This was manifestly a higher phase. It did not come, however, without great travail of soul on the part of many who were convinced that to give up the idea that all men without Christ would be damned in the next world, was to "cut the nerve of missions." It was an overturning change in the world of religion, as great as the coming of machinery to industrial life. What was the use of sending out missionaries, if the heathen might be saved without them? And what would happen to the conception of Jesus as the only Savior, if it be acknowledged that heathen sinners may arrive at Heaven by another route? The idea was disconcerting to the die-hards, and it did cut the nerve of some missions, fortunately.

For some time now, however, we have seen that there were, and are, some serious defects in "Altruism." For one thing, there was the atmosphere of superiority which hovered about many missionaries. It was natural, I suppose, that missionaries who went out from a civilization which thought itself superior to the East should have a sense of superiority. Fifty years ago it was naïvely assumed that the Caucasian race had been ordained of God to rule the world. The political set-up of the West and its economic prestige strengthened this ridiculously egotistic assumption. Consequently there was little understanding of Eastern culture and slight appreciation of Eastern religions. Their religions were different, therefore they must be false, at least inferior.

Well, I dare say that the most of those who are lukewarm about missions, if not opposed, today, are still harboring in their minds such facts as I have just now stressed. The rank and file of our churches needs to

understand what is going on in the world of religion, for it is changing as rapidly as the world of science. Who would think of opposing science because once upon a time it built upon false premises? Every day science is changing; the premises of just a few years ago are being tossed aside by Einstein, Millikan, Eddington, Jeans and others. But we still believe in science. Just as surely and truly is Christianity changing. Today we are coming into what I call the third step of missionary progress: "Mutualism." The words "foreigner," "heathen," "benevolence," are disappearing. The word "missions" itself is giving way to world sharing or world's work, which more nearly express the temper of our day.

What is mutualism? It is service not for others, but with others. Indeed it is not service at all, but sharing life. The word "service" is losing caste; it implies patronage. Mutualism means not mother and infant, but brother and brother. It is emphasis upon what we may be able to learn from other peoples that will help us to live. It carries a new appreciation of the religions of the world and of the cultural values of other civilizations. It lifts other religions, not by bringing Jesus down, but by raising others up.

Mutualism realizes that we have much to learn from Eastern people. The once-termed "benighted" heathen land of India has produced a Hindu Gandhi. To be sure, Christianity, with a certain egotism, has tried to claim him as its own, because his convictions of love, brotherliness, and gentleness are Christian ideas, too; but Gandhi insists that he is only a Hindu, as he most certainly is, and that these principles of love and gentleness spring from the Hindu heart. We of the Western world may well learn from Gandhi today the lesson of spiritual power in high places. How many so-called Christian countries really believe that love is all powerful? How many nations are acting their belief? Do you wonder that as I look upon Gandhi today, I recommend to our churches that we use a part of our world-sharing money to pay the expenses that would be entailed in bringing followers of Gandhi to our churches? Let them come not to convert us to Hinduism, but to tell us about, and to live out before our eyes, the strength and joy of God-filled souls. And I make this recommendation in all seriousness as the next great step in our world program of sharing life.

Mutualism sees the religions of the world as spokes of a wheel, each religion on a separate spoke, not all necessarily equidistant from the hub, but each moving